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**HISTORY OF THE JEWS.**

(Continued from page 294.)

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CHAPTER VI.

*King Saul.*

It is impossible to imagine any mode of government so pure, so unerring, so dignified as a Theocracy: but inasmuch as such a government could give no toleration to vice, it would necessarily follow that the people would be exemplary for piety towards God, or in a state of rebellion against the constitution of their country. In this state of rebellion the Israelites indulged: they disliked subjection to a king who was spiritual and invisible, and required faith and purity in his subjects: they wanted a national government less identified with the sublimity of religion: a king of like passions with themselves, whom they could see, and whose power would be exerted in their behalf whether they worshiped God or not. Accustomed to sin, and loving to sin, a strong desire had thus grown up in their minds to be delivered from the shackles of a Theocratic government, and, like other nations, to have a king placed over them. The wish was made known to Samuel, and he laid the matter before the Lord, and was directed to expostulate with the people on the enormity of their crime in thus rejecting God's kingly authority; yet if they persisted in their purpose they were left at liberty to prosecute it; but the Lord would, in the exercise of his just authority, control their choice, and require obedience from their king as from his vicegerent. They resolved to have a king. Samuel therefore, by divine direction, privately anointed Saul, a Benjamite, to that office, and God condescended to bestow upon him peculiar qualifications to enable him to perform its duties. A public meeting was afterwards held, and a king chosen by lot, and the lot fell upon Saul, who was immediately received as king by a

large majority. As a matter of worldly policy to a people but little influenced by religious principles, the monarchical form of government had its advantage. Had the principles of a Theocracy been duly observed, there would have been strict attention paid to divine worship, and this would have been a bond of union, and a security for co-operation; but that having been disregarded, and the frequent meetings before the Lord of all Israel neglected, the tribes had become almost strangers to each other, and each had to contend with its own difficulties and feel its individual weakness. Kingly power met this difficulty, and this almost immediately after the election of Saul. Nahash, king of the Ammonites, having invaded the transjordanic tribes, besieged Jabesh Gilead, and demanded, as the terms of peace, that their right eyes should be thrust out, by which the warriors who bore a shield on the left arm would have been disqualified for warfare. Saul called together an army from all the tribes of Israel, and at the head of 330,000 men afforded effectual relief to his besieged subjects, and completely routed the enemy. This prosperous commencement of his reign united all hearts in his favor, and served to establish his authority. Samuel now called the people together at Gilgal, and having appealed to them for the uprightness of his administration while acting as their judge, he formally resigned that office, and in a very solemn manner inaugurated the chosen monarch.

In the third year of king Saul, the Philistines mustered the most numerous army they had ever brought into the field. Saul had chosen out three thousand men, and placed one thousand of them under the command of his son Jonathan, a brave young man, who commenced the war by attacking a garrison at Geba; the Philistines rushed forth, and the panic-struck Israelites, instead of promptly assembling, allowed them to sweep through the whole region. Those who did obey the summons by trumpet, assembled at Gilgal, and after impatiently waiting for Samuel to offer sacrifice before they proceeded to further contest, without Samuel appearing, Saul rashly assumed the priestly office, and himself offered the sacrifice in direct violation of the law of God. Scarcely had he finished when Samuel approached and informed him, that as he had disregarded the supreme authority of the Lord, the kingly office should not be continued in his family, but be given to another. The Philistines now overran the territory, part turned southward to the valley near the Dead Sea, part to the mountainous country of Ephraim, part towards the Jordan, as far as Ophrah. They seized all the arms, and carried away all the smiths in the country, forcing the inhabitants to go to their towns to have their implements of husbandry sharpened. Saul occupied the strong fortress of Gibeah with six hundred ill-equipped men. From



this critical situation he was delivered by the bravery of Jonathan. Israel had groaned under the oppression of the Philistines six years, when this daring youth, unknown to his father, and accompanied only by his armor-bearer, scaled a rock which was an outpost of the enemy, killed twenty men, and threw the camp of the enemy into such confusion that the men killed one another. Saul perceiving this from the heights of Gibeah, rushed down and increased their confusion: the Philistines fled in every direction, while the Israelites, who, affrighted, had hidden themselves in caves and rocks, sallied forth and slew them without mercy. The folly of the king prevented the conquest being more complete. He had adjured the people not to taste food till the close of the day. The consequences were, that the people were wearied and unable to pursue their advantages. When at length they were permitted to eat, urged by fierce hunger, they ate the meat with the blood in it, contrary to the divine law: and it was found that the brave Jonathan, knowing nothing of his father's rash vow, had eaten some honey. Saul for this doomed his son to die, but the people interposed and would not permit him to be slain, urging that Jonathan had wrought with the Lord; and had done nothing worthy of punishment. Saul pursued his conquests in various directions, and when he had reigned about sixteen years, received the commandment of God to exterminate the Amalekites, the ancient and implacable foes of Israel. There he was to destroy entirely old and young, with all their flocks and herds. But here again the king assumed independence of God, and having allowed many to escape, saved king Agag alive, and also the best of the flocks and herds as a booty. Samuel was now again sent to Saul, and having told him that the Lord had rent his kingdom from him and given it to another, he himself did the will of God by slaying Agag before the eyes of Saul. From that time he visited Saul no more. About sixteen years after this event, when Saul had reigned thirty-two years, there was living at Bethlehem in Judah a beautiful youth, twenty-two years of age, of remarkable piety, who had proved himself brave by killing a lion and a bear. He was the youngest son of Jesse, and while attending to his father's flocks, was required immediately to come and attend a sacrifice to which Samuel had invited his father's family. His seven brethren had each been presented to Samuel, but no sooner was he presented on his return from the field, than Samuel took a horn of oil, and by divine appointment anointed him in the midst of his brethren. From that time he was favored with wisdom, and qualified by the Almighty for the kingly office. Similar qualifications had formerly been bestowed upon Saul, but they were now withdrawn from him. David seems to have returned to his pastoral

employment, and to have pursued his usual course, until, during the Philistine war, a gigantic warrior, Goliath of Gath, defied the hosts of Israel, and required a champion to fight with him; he was almost covered with brazen armor, his looks were terrific, and his speech blasphemous. David advanced, an unarmed stripling, and having, in the name of the Lord, accepted his challenge, slung a smooth stone against his forehead, which caused him to fall, and then he cut off his head with his own sword.

Encouraged by this event, the Israelites pursued the dispirited Philistines, and, according to Josephus, slew thirty thousand men. The heroic David was now an object of general attention: Jonathan became united to him by the most sincere and disinterested attachment. Saul assigned him a military command, and a place at court; and the minstrels, while chanting their songs of triumph, ascribed more to David than to the reigning king. This however offended the monarch's pride, he envied the young warrior the laurels he had so nobly won, and allowed a deep and lasting jealousy to rankle in his breast. Besides this, Saul became the subject of a mental malady, in the paroxysms of which his conduct was often violent; and having in one of these made an attack on the life of David, it is probable that the young man deemed it prudent to return to his father's house, until he was summoned to court to try the effect of music (in which he was skillful) in soothing the disturbed mind of the king. His reputation increased with the people, but the desire to destroy him was often manifested by the jealous Saul.

When Goliath challenged Israel, Saul promised to give his daughter in marriage to any one who would vanquish him; and now it was proposed that his eldest daughter Merab should be given him, upon condition that David should always be ready for battle; yet he was deceived, and Merab given to another. David now wished to have a younger daughter Michal, between whom and himself there existed a strong attachment; this becoming known to Saul, he required that in lieu of the usual dowry he should circumcise a hundred Philistines, not doubting that in the contest that this would occasion, David would be killed; David accepted the terms, and having subdued two hundred Philistines, he paid the dowry to double the required amount. He now became the king's son-in-law, but the king, mortified at the failure of his scheme, gave orders to Jonathan and the servants to kill him; Jonathan succeeded by expostulation in producing a temporary reconciliation; yet it was only temporary, for soon after he would have been killed in his bed by the king's order, had it not been for the address of his wife in effecting his escape. He fled to Samuel, at Ramah; officers were despatched to take him, but a divine

influence on their minds prevented the execution of their purpose—others were sent, and again others; and lastly Saul himself went to seize David, but all were prevented in like manner.

David hastened from Ramah to his friend Jonathan, and this noble youth, in an effort to procure a reconciliation, nearly lost his own life, from a javelin cast at him by his enraged father. He saw the purpose of God was that David should be king, and freely relinquished his own expectations that this purpose might be effected. Being convinced by his father's violence that his murderous purpose was more deeply rooted than he had previously suspected, he made David acquainted with all that had transpired, and after they had bidden each other a most affectionate and long farewell, David escaped to Nob, a city belonging to the priests in the tribe of Benjamin. As he and his men were distressed for food, Ahimelech the priest gave him the shew bread, which under ordinary circumstances it would have been criminal for any one to have eaten except the priests; he also gave him the sword of Goliath, which had been laid up as a trophy. David, in his anxiety to avoid Saul, then fled to Gath, a city of the Philistines; but being recognized as the conquerer of Goliath, he was placed in perilous circumstances, which induced him to feign himself mad; the stratagem succeeded, and he was allowed to escape. He then went to the cave Adullam, and was soon joined by his relatives, and by a band of brave men whom Saul had rendered disaffected by oppression, so that he thus became captain over a troop of four hundred. Probably many of these were influenced by revenge for the hardships they had suffered, but under the command of David their evil dispositions gave place to others which made them beneficial to the state. To their commander they became much devoted, and of this there is handed down to us a most pleasing instance. David expressed a wish that he could drink from a spring at his native city, Bethlehem: three of his men immediately broke through the Philistine army and procured it. David was much moved by their bravery and attachment to him, but his noble soul would not allow him to enjoy that which had been procured at the hazard of life for his use; he devoutly poured it out before the Lord: and the three brave men were remembered with honor in his more prosperous days. Though oppressed by Saul, David and his men engaged in no enterprise against him, but only in those that were beneficial to their country.

Meanwhile Saul, hearing that David had been at Nob and there treated with kindness by the priest, would admit of no excuse, but, notwithstanding the priest was really ignorant of the state of affairs between David and the king, most cruelly ordered the slaughter of Ahimelech and all the priests at the place: the attendants were struck

with awe when they heard the impious command, and feared to injure the servants of God; Saul therefore employed the less scrupulous arm of Doeg, the Edomite, in this atrocious massacre, in which eighty-five priests were slain; he also destroyed Nob, the city of the priests, and slew "men and women, children and sucklings, oxen and asses, and sheep, with the edge of the sword." One man only, Abiathar, a son of Ahimelech, made his escape, and from that time he was a constant associate of David.

After this Saul nearly surprised David at Keilah; having entrusted his family to the generous protection of the king of Moab, he was "hunted as a partridge on the mountains," he fled from cave to rock, from desert to fastness, perpetually making hair-breadth escapes, yet disdaining to make use of any advantage or commit any violence against his enemy, who was twice within his power. Once Saul having gone with 3000 men in pursuit of David, the king retired into a cave in which David and his men were secreted; David cut off the skirt of his robe; he then addressed him, first apologizing for so far desecrating the royal person; then reasoning with him on the folly of regarding him with jealousy who could as easily have taken his life as cut his robe yet did it not; and then assuring him that his hand should never injure him, he made a solemn appeal to God, praying that he might judge between them. Saul was now softened, and a temporary accommodation was effected. On another occasion, while Saul was sleeping, his guard being negligent, David entered his tent; but he recollected that Saul was the anointed king, and would not kill him, although advised to do so; yet to show what he might have done, he carried away a spear and a cruise of water that were by Saul's bed; and then from a neighboring hill reproved Abner for not taking better care of his master. Saul was deeply affected at this fresh proof of David's magnanimity, and it does not appear that he ever went in pursuit of him afterwards; yet his conduct was such that David found it expedient to seek some place of safety. In his perplexity he went and dwelt with the Philistines; and conducted himself with so much propriety, that Achish, the king of the place, formed a very high opinion of him. Yet this was productive of a new perplexity: the war between the Philistines and Israel was renewed; and Achish, king of Gath, as David's liege lord, summoned him to bring his followers and follow him to battle. He had therefore to choose between fighting against his future subjects and his king, or to betray and act ungratefully towards his friend and protector. From this dilemma he was provisionally extricated by the jealousy of the lords of the Philistines, who mistrusted him, and insisted on his not going up to the battle.

Being thus dismissed, David returned to Ziklag, the residence as-



signed to him by the Philistines, and found that during the absence of himself and men the city had been ravaged by the Amalekites, the ancient foes of his country, and their wives and children taken away as captives. The invaders were immediately pursued, overtaken, and defeated. The captives were recovered and a large booty obtained, which David divided and sent as presents to his friends in the many parts of Israel in which he was known: a highly politic measure, calculated to secure future aid, yet flowing solely from a grateful recollection of former friendship.

While David was thus a fugitive, various events transpired: Saul gave his wife Michal to another man, and David married two other wives, Ahinoam and Abigail. The latter of these was the wife of Nabal, a rich but remarkably churlish man. David applied to him for some provision for his troops, and was insultingly refused: he therefore prepared to revenge the insult, but was met by Abigail, who, unknown to her husband, came to him with the provision needed, and apologized for what had transpired in a speech of peculiar wisdom, and peculiarly interesting. David's anger was appeased; and as Nabal died very shortly afterwards, he married the widow. During this time the aged and holy prophet Samuel died, and all Israel mourned for him.

And now the life of Saul was drawing to a close. The spirit of the Lord had departed from him; he had acted rashly and independently of God; he had been informed that the Lord had rejected him from being king, and he saw that David was to succeed him: now again the Philistines invade him, and he is wretched: in former days the Lord answered by Urim and Thummim, but that was when the Lord was acknowledged as King: now he seeks divine counsel in the same way, but that medium of communication is for ever closed, and he obtains no answer. He had heard of witches, and destroyed them: still he was glad to hear that there was one woman left, and living at Endor, that had a familiar spirit. He disguised himself and went to consult her; he wished her to raise the spirit of Samuel: she was alarmed at this request, and immediately suspected the character of her visitant: he bade her not to fear, and asked, "What seest thou?" "I see gods ascending from the earth," was her reply. "Of what form?" "An old man covered with a mantle." Saul now fell to the earth, and having detailed his sorrows, Samuel reproved him for his impious course, and told him that he and his sons would be slain, and the Philistines obtain a victory on the next day. It was now the eve of the bloody battle of Gilboa: the next morning the wretched and hopeless Saul engaged the enemy: he saw his three sons slain: then he himself was sorely wounded: he commanded his armor-bearer to

dispatch him, but he declined the desperate service; Saul then fell on his sword and called an Amalekite to thrust it home. Thus fell the first king of Israel, after reigning forty years. The armor-bearer would not survive his master, and fell on his sword. The bodies of Saul and his sons were treated with great indignity by the conquerors, and nailed against the walls of Beth Shan, afterwards Scythopolis. They were however soon after rescued by the bravery of the men of Jabesh; who remembering that, in the beginning of his reign, Saul rescued their city from the cruelty of the Ammonites, now manifested their gratitude to the fallen monarch by obtaining sepulture for him and his sons: and thus they adorned the annals of their country with one of its noblest incidents.

(To be continued.)

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## TEN TRIBES.

(Continued from page 302.)

The evidence thus supplied by the consideration of the object of their religious worship, that the Indians are Israelites, is unquestionably very important, and perhaps unanswerable. Yet the position is *further sustained by the circumstance, that although the Indians are without the sacred Scriptures or the knowledge of letters, yet they derive from tradition some historical particulars which have evidently been borrowed from that part of the Bible which was known at the time they left their own country.*

They have a tradition concerning the creation of man, which Du Pratz mentions as having been named to him by the chief of the guards of the temple in a nation near the Mississippi; he said that God kneaded some clay and made it into a little man; after examining it and finding it well formed, he blew on his work, and forthwith the little man had life, grew, acted, walked, and found himself a man, perfectly well shaped. When asked about the woman, he said probably she was made in the same manner as the man; their ancient speech made no difference, only the man was made first.

In the year 1644, a Dutch minister of the Gospel at New-York published an account of the Mohawks, in which he says, "An old woman came to my house and told the family that her forefathers had told her that the Great Spirit once went out walking with his brother, when a dispute arose between them, and the Great Spirit killed his brother." Is it not probable that the minister, knowing but little of the language, mistook great man for Great Spirit? If so, here is a

tradition of the death of Abel. But father Charlevoix, the French historian, mentions one which he received from the Hurons and the Iroquois, which is more explicit, though mixed with error, "that the first woman came from heaven and had twins, and that the elder killed the younger."

They have a tradition of the former longevity of mankind. McKenzie says that the Chipewyan Indians believe that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating.

They have a tradition of the deluge. The last quoted author says that the Chipewyans describe a deluge when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves. Dr. Beatty mentions having been told by an Indian on the Ohio, that once the waters overflowed all the land, and drowned all the people then living, except a few, who made a great canoe and were saved in it. Abbé Clavigero assures us that the natives of Mexico had a tradition that there was a great deluge; and Tepzi, in order to save himself from being drowned, embarked in a ship with his wife and children, and many animals. That as the waters abated, he sent out a bird, which remained eating dead bodies. He then sent out a small bird, which returned with a small branch.

They have a tradition of the tower of Babel and the confusion of tongues. Dr. Beatty was informed that, a long time ago, the people went to build a high place; that while they were building it they lost their language; that while one, perhaps, called for a stick, another brought him a stone, &c. and from that time the Indians began to speak different languages.

They appear to have a tradition of Aaron's rod, although the tradition is full of error. It would be very surprising indeed, if their traditions were perfect. They appear to have had some fact in view, and it must remain for the discerning reader to form his own opinion of that fact. Mr. Adair tells us that the southern Indians say, that when they left their native land, they brought with them a sanctified rod, by order of an oracle, which they fixed every night in the ground; and were to remove from place to place on this continent toward the rising sun, till it budded in one night's time. That they obeyed the sacred oracle, and the miracle at last took place after they arrived on this side the Mississippi, on the land they at present possess: that this was the sole cause of their settling there, of fighting so firmly for their reputed holy land and holy things, and that they might be buried with their beloved fathers.

So they seem to have some notion of the former intercourse between God and man. Col. James Smith, in his Journal of events that

happened while he was a prisoner with the Caughnewaga Indians, from 1755 to 1759, says, page 79 : " They have a tradition that in the beginning of this continent, the angels, or heavenly inhabitants, as they call them, frequently visited the people, and talked with their forefathers, and gave directions how to pray, and how to appease the Great Being when he was offended. They told them they were to offer sacrifices, burn tobacco, buffalo and deer bones, &c. &c."

The patriarch Jacob may perhaps be referred to in a tradition quoted by Dr. Bond not from a clerical friend of his, who traveled far to the north-west of the Ohio, and attended a party of Indians to a treaty with Indians from the west of the Mississippi. The tradition was received by him, through three grades of interpreters, from the " beloved man " who had never seen a white man before. It was, that a great while ago, they had a common father, who lived towards the rising of the sun and governed the whole world; that all the white people's heads were under his feet; that he had twelve sons, by whom he administered his government; that his authority was derived from the Great Spirit by virtue of some special gift from him; that the twelve sons behaved very badly and tyrannized over the people, abusing their power to such a degree as to exceedingly offend the Great Spirit; that he being thus angry with them, suffered the white people to introduce spirituous liquors among them, made them drunk, stole the special gift, of the Great Spirit from them, and by this means usurped the power over them, and ever since the Indians' heads have been under the white people's feet. But they had also a tradition that the time would come when the Indians would regain the gift of the Great Spirit from the white people, and with it their ancient power, when the white people's heads would be again under the Indian's feet.

Another tradition held by them is, that the Great Being gave them a book, but the white people got it from them, and now have it; that while they had it, all went well with them, but when they lost it, things went ill with them; they offended the Great Spirit, and suffered exceedingly from neighboring nations, and the Great Spirit then took pity on them and directed them to this country.

All these traditions appear to have originated in facts; and most of these facts were known to the Israelites before they were driven from home, and the others are connected with the history of the Indians since that period. If the Indians be Israelites, we know well how they obtained the knowledge of all these facts; but it seems utterly impossible to suggest another mode equally probable, if probable at all. Those, then, who disbelieve that the Indians are Israelites, should be prepared to say how wild Indians, having no intercourse with other men, and not possessing the Bible or other books,



or the knowledge of letters, became acquainted with facts which occurred in a distant region, and which the Bible records.

*The striking resemblance which the religious and other institutions of the Indians, with their manners and prejudices, bear to those of the Israelites, tend much to confirm the probability that they are the same people.*

Circumcision was divinely appointed as the peculiar characteristic of the seed of Abraham, and God never appointed any other persons to use it. But Dr. Boudinot informs us that the Indians to the eastward say, that previous to the white people coming into the country, their ancestors were in the habit of using circumcision, but latterly, not being able to assign any reason of so strange a practice, their young people insisted on its being abolished.

McKenzie believed the same of the Indians he saw on his route; speaking of the nations of the Slave and Dogrib Indians, very far to the northwest, he says, "Whether circumcision be practiced among them I cannot pretend to say, but the appearance of it was general among those I saw." The Dogrib Indians live about two or three hundred miles from the Straits of Kamschatka.

Dr. Beatty says, that an old Christian Indian informed him that an old uncle of his, who died about the year 1728, related to him several customs and traditions of former times; and among others, that circumcision was practiced among the Indians long ago, but their young men making a mock at it, brought it into disrepute, and so it came to be disused. Immanuel de Moraez, in his History of Brazil, says, it was practiced among the native Brazilians. These native inhabitants of South America were of the same origin with the Indians of North America.

Rev. Ethan Smith states, that Rev. Mr. Bingham, of Boston, informed him that Thomas Hoppoo, a pious native of a Sandwich island, told him while in this country, before he returned with our missionaries to his native region, that he himself had been circumcised; that he perfectly recollected his brother holding him while his father performed upon him this rite. Mr. Bingham also said that the pious Obookiah, of the same race, pleased himself with the belief that he was a natural descendant of Abraham, and thought their own language radically Hebrew. It is believed by men of the best information, that the Sandwich islanders and the native Americans are of the same race.

The descendants of Abraham might undoubtedly have degenerated into savages and have retained the practice of circumcision; but what savage, who did not descend from that stock, would ever have thought of such a rite?

It is probable that every tribe has its own temple. Mr. Bartram has given a description of one of them. It stands alone, in the highest part of the town. It consists of four, square or cubical buildings, of one story high; uniform, and of the same dimensions, so situated as to form an exact tetragon, encompassing an area of half an acre of ground, more or less, according to the strength and size of the town, or will of the inhabitants. In one part of this building they hold their councils and transact public business; in another part is the holy of holies. The building is closely shut up on three sides, and has a partition wall run through it longitudinally, from end to end, dividing it into two apartments; the back part is dark, having only three arched apertures, or holes, opening into it from the front apartment, and these are but just sufficient for a man to go in at. This secluded place is the sacred part, and it is said among them to be death for any person to enter except the Mico, or high priest. The priests guard it day and night; and here they deposit all the sacred things, such as the physic-pot, rattles, chaplets, eagle's tail, calumet or sacred stem, the pipe of peace, &c. None are admitted to the temple unless by permission of the priests, and never any but males.

Dr. Boudinot says, "As the Jews had their *sanctum sanctorum*, or most holy place, in their tabernacle and temple, so have all the Indian nations, particularly the Muskohge nation. It is partitioned off by a mud wall, about breast high, between the white seat, which always stands to the left hand of the red painted war seat. There they deposit their consecrated vessels and supposed holy utensils, none of the laity daring to approach that sacred place, for fear of particular damage to themselves, and a general hurt to the people, from the supposed divinity of the place."

As they have their temples, with a trace of resemblance to that at Jerusalem, so they have their prophets and priests. The last-named author says, that in the Muskohge language, *Hitch Lalage* signifies cunning men, or persons prescient of futurity, much the same with the Hebrew seer. But the Indians in general call their pretended prophets *Loa-che*, men resembling the holy fire, or Elohim. Their tradition says that their forefathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature; and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. They believe that by the communication of the same divine fire, working in their *Loa-che*, they can yet effect the like. But they say it is out of the reach of *Nana-Ookproo*, or bad people, either to comprehend or perform such things, because the holy spirit of fire will not cooperate with, or actuate, *Hottuck-Ookproo*, the accursed people. In

Smith's History of New-Jersey, it is said that a Sachem of the Mingo tribe being observed to look at the great comet which appeared 1st October, 1680, was asked what he thought was the meaning of that prodigious appearance? He answered gravely, "It signifies that we Indians shall melt away, and this country be inhabited by another people."

Mr. Beatty says, they consult the prophets upon any extraordinary occasion, as in great or uncommon sickness, mortality, &c. This, he says, seems to be in imitation of the Jews of old inquiring of their prophets. *Ihto-Hoolo* is the name of their great beloved men, and the pontifical office descends by inheritance to the eldest.

When the Archi-magus, or high priest of the Indians, enters on his office, he is, like the high priest in Israel, inducted by various ceremonies, and by anointing; having first purified himself. When the holy garments are put upon him, bear's oil is poured on his head; and in the dress of the high priest may be traced humble imitations of the dress of the ancient high priests. That there should be an exact resemblance, it would be folly to expect—the poverty and distressed condition of the Indians would indeed render that impossible. They have had nothing but tradition to direct them, and this under circumstances in which, had tradition been perfect, they could not have procured such garments as those formerly worn; the poorness of the imitation is therefore no objection, it will be quite enough for our argument if it be an imitation.

Before the Indian high priest officiates in making his holy fire for the yearly atonement for sin, he clothes himself with a white garment resembling the ephod of the Jews; being made of a finely dressed deer or doe skin; and it is a waistcoat without sleeves. When he enters on the solemn duty, a beloved attendant, or Sagan, spreads a white dressed buckskin on the white seat, which stands close to their supposed most holy place, and then puts some white beads on it that are offered by the people. Then the Archi-magus wraps round his shoulders a consecrated skin of the same sort, which reaching across under his arms, he ties behind his back, with two knots, on his legs, in the form of a figure of eight. Instead of going barefoot, he wears a new pair of white buckskin moccasins, made by himself, and stitched with the sinews of the animal. He paints the upper part of them, across the toes, with a few streaks of red, made of their red root; which is their symbol of holy things, as vermillion is of war. These shoes he never wears at any other time, and leaves them, with the other parts of his pontifical dress, when the service is over, in the beloved place. Thus, amongst the Jews, when the high priest went into the holy of holies on the day of expiation, he was

dressed in white; and when the service was over, left those clothes in the tabernacle.

In resemblance of the sacred breast-plate, the Indian priest wears a breast-plate made of a white conch shell, with two holes bored in the middle of it, through which he puts the ends of an otter-skin strap, and fastens a buckhorn white button to the outside of each, as if in imitation of the precious stones of urim and thummim which miraculously blazoned on the high priest's breast the unerring words of the divine oracle. Instead of the plate of gold which he wore on his forehead, with the words holy or separated to God, the Indian wears around his temples either a wreath of swan's feathers, or a long piece of swanskin doubled, so as only the fine snowy down appears on each side. And in likeness of the tiara of the former, the latter wears on the crown of his head a tuft of white feathers, which they call *yaterah*. The meaning of this word is not understood by them. He also fastened a number of blunted wild turkey cock's spurs towards the toes of his moccasins, as if in resemblance of the bells which the Jewish high priest wore on his coat of blue.

Mr. Bartram informs us that there is in every town or tribe a high priest, whom the white people have nick-named the juggler or conjuror, besides several priests of inferior rank. But the older seer, or high priest, always presides in spiritual matters, and is a man of great consequence. He maintains and exercises great influence in the state, particularly in military affairs, their senate or great council never determining on an expedition without his counsel and assistance. These people believe most firmly that their seer or high priest has communion with powerful invisible spirits, who, they suppose, have some share in the rule and government of human affairs, as well as in that of the elements. This author adds that "these Indians are by no means idolaters, unless their puffing the tobacco smoke toward the sun, and rejoicing at the new moon, make them so." So far from this being idolatrous; it seems that the smoke of tobacco is the smoke of their incense; and as to the new moon, they reckon their time by it, and observe it very carefully, as did the Israelites.

The last named author adds, "They adore the great Spirit, and giver and taker away of the breath of life, with the most profound and respectful homage. They believe in a future state, where the spirit exists, which they call the world of spirits, where they enjoy different degrees of comfort and tranquillity agreeably to their life spent here. They hold their beloved man, or priest, in great respect, and pay strict obedience to what he directs.

They suppose their priests to have such interest with the Deity, that, by their intercessions, they can procure rain when they please.



Here also may be observed a great conformity to the practice of the Jews. Their records inform us that in the moon 'Abib or Nisan they prayed for the spring or latter rain to be so seasonable and sufficient as to give them a good harvest; and the Indians have a tradition that their forefathers sought for and obtained such seasonable rains as gave them plentiful crops continually; and they now seek them in a manner agreeable to a shadow of this tradition.

Adair was told by a Natchez warrior, that while one of their prophets was using his divine invocation for rain, he was killed by thunder on the spot; upon which account the spirit of prophecy ever after subsided among them, and he became the last of the reputed prophets of that tribe. They believed that the holy spirit of fire had killed him with some of his angry darting fire, for impurity; and, by his threatening voice, forbade them to renew the like attempt; and justly concluded, that if they all lived well, they should fare well and have proper seasons. This opinion coincides with that of the Hebrews, who esteemed thunder-struck individuals as under the displeasure of heaven; and they also observed and enforced such rules of external purity as none of the nations observed except the Hebrews.

According to Dr. Boudinot, as the Jewish prophets had oracular answers to their prayers, so the Indian prophets, who invoke Y. O. he, wah, and meditate with the supreme holy fire to obtain suitable rains, have a transparent stone of supposed great power in assisting to bring down the rain, when it is put in a basin of water, agreeably to a reputed divine virtue impressed on one of the like sort in times of old, which communicates it circularly. This stone would suffer great injury, as they assert, were it ever seen by the laity; but if by foreigners, it would be utterly despoiled of its divine communicative power. This looks something like a tradition of the blazing stones of Urim and Thummim.

Baron Humboldt says, "We have examples of *theocratic forms of government* in South America; for such were those of Zac, of Bogota, and of the Incas of Peru, two extensive empires, in which despotism was concealed under the appearance of a gentle and patriarchal government. The empire of the Zac, (he adds in a note,) which comprehends the kingdom of New Grenada, was founded, according to their tradition, by a mysterious personage called Idacanzas or Bochira; who, according to the tradition of the Mozcas, lived in the temple of the Sun at Sogamozo rising of 2000 years." Upon this the Rev. E. Smith remarks, "Here tradition gives this people an ancient mysterious founder. His present votaries were the Mozcas. He lived at Sogamozo, inhabiting a temple. The government of this people it seems is theocratico-patriarchal. Whom does all this most resemble?"

Israel, or the ancient barbarous Scythians? It would seem, the warmest advocate for a Scythian descent would not be fond of answering this question. But admitting that this theocratic patriarchal government must well accord with Israelitish tradition, it seems not unnatural to say, their ancient mysterious lawgiver was Moses, from whom the devoted Mozcas may have derived their name, and also the name of his supposed residence, Sogamozo. It is natural to view this as a tradition (somewhat confused by rolling millenaries) of the lawgiver Moses, ministering at the tabernacle in the wilderness 2000 years (more or less) before some noted era of this tradition. Suppose Sogamozo to have been Sagan Moses. Sagan, Adair assures us, was a noted name of the waiter or deputy of the Indian high priest. And it was the very name of the deputy of the high priest in Israel, as the noted Calmet informs us. Against the word Sagan, Calmet says, "The Jews thus call the deputy of the high priest, who supplied his office, and who performed the functions of it in the absence of the high priest." Calmet adds, "The Jews think that the office was very ancient. They hold that Moses was Sagan to Aaron. I do not find the word Sagan in this sense in the Scriptures, but it is frequent in the Rabbins." Here, then, the old rabbinical traditions say that Moses was Sagan to Aaron in the wilderness. How natural then that the same tradition should descend to the American Mozcas, (if they be of Israel,) that Sogamozo (Sagan Moses, mistaking the place of his residence for his name) was their ancient legislator!"

(To be continued.)

## JEWISH ANTIQUITIES.

(Continued from page 312.)

### CHAPTER III.

#### *Israelites and Proselytes.*

Godwin distinguishes the people of Israel into two sorts, Hebrews and Proselytes. We may properly advance a step higher, and divide the whole world, after the commonwealth of Israel had been formed, into Jews and Gentiles.

The Jews, or Israelites, were those members of the Hebrew republic who worshipped the one true God according to the Mosaic ritual; all others they called *goim*, Gentiles, and *ummim*, the people, meaning, of the world, Psalm 2: 1. In the New Testament they are styled

*Ellynes*, Greeks, Rom. 1 : 16, and 2 : 9, 10. When Greeks are opposed to barbarians,\* the term signifies the learned, as distinguished from the illiterate part of mankind; the Greeks in those days being looked upon as people of the most erudition, or at least their language being esteemed the most improved and polite. But when Greeks are opposed to Jews, they include the whole heathen world, of which the Greeks were the most considerable. Some have imagined that the triple distinction which St. Paul makes, Gal. 3 : 28, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," refers to a form of thanksgiving which the Jews are said to have repeated in their daily prayers; wherein they gave thanks to God for these three things—that he had made them Jews, and not Gentiles : that he had made them free, and not bond-men, or slaves : that he had made them men, and not women. Instead of the third article, the women thanked God that he had made them as it pleased him. If this form was indeed as ancient as the time of the apostle, it may naturally be supposed that he referred to it in this passage, where he is showing that the peculiar prerogatives and privileges which the Jews enjoyed under the Old Testament, were by the Gospel equally extended to the Gentiles; and that all who believe in Christ, without regard to their nation, worldly condition, or sex, are admitted into his church, and made partakers of his salvation.

We now come to consider the distinction of the members of the commonwealth of Israel into Hebrews and Proselytes.

1st. As to the Hebrews: the learned are divided concerning the derivation and meaning of this word, which so often occurs both in the Old and New Testament. We find it first applied to Abraham, Gen. 14 : 13; and in a multitude of places to his posterity, to distinguish them from all other people, particularly from the Egyptians, Gen. 43 : 32, and the Philistines, 1 Sam. 4 : 9.

The more common opinion concerning its meaning, maintained by the Jewish rabbies and espoused by Buxtorff the son,† is,

1st. That it is *appellatio patronymica*, a family name, from Eber, who was the great grandson of Shem, and Abraham's great, great, great, great grandfather; that is, he was a lineal descendant from Eber in the seventh generation.‡

\* As by St. Paul, Rom. 1 : 14, and by heathen authors: *antikeitai gar tò hellyni o Barbaros*, "The barbarian is opposed to the Greek." Thucyd. lib. 1, sect. 3, Schol. 5, p. 3, edit. Huds. Oxon. 1696, *dicha diairountas apan to tôn anthrôpôn plythos eis te hellynas kai barbarous*, "dividing the whole world into Greeks and barbarians." Strab. lib. 2, p. 45, edit. Casaub. Paris, 1620.

† See his Dissert. de Linguae Hebraicae Conservatione, apud Dissertat. Philolog. Theolog. p. 147, Basil. 1662.

‡ See the genealogy of Abraham's family. Gen. 11 : 10, &c.

Two queries will naturally be started upon this opinion :

1st. Why Abraham and his posterity should take their name from so remote a progenitor as Eber ? or if from a remote one, why not from Shem, the first father and founder of the family after Noah ?

2dly. Why this appellation should be given to Abraham and his family, rather than to any other of Eber's posterity ?

In answer to the first query, the rabbies tell us that Eber was a man of singular piety ; that the primitive religion and language were preserved by him and his family ; and that Abraham and his posterity are called Hebrews, because they spoke the same language, and professed and practiced the same religion that Eber did.

But this reason seems to have its principal foundation in the national pride of the Jews, who would have us believe that their language was spoken in Paradise, and their ancestors peculiarly favored of God above all other people, even long before the call of Abraham. But Le Clerc has rendered it highly probable that the Hebrew was the language of the Canaanites, and that Abraham, whose original tongue was the language of the Chaldee (for he came out of Ur of the Chaldees, Gen. 15 : 7,) learnt it, as Isaac and Jacob and their families did, by dwelling in the land of Canaan.\* However that be, it remains to be proved that the Hebrew language is the same which Eber spoke. What they say of his singular piety is *gratis dictum* ; and their account of the true religion being preserved in his family down to Abraham's time, by no means agrees with Joshua's saying that the ancestors of the Israelites, who in old time dwelt "on the other side of the flood, even Terah the father of Abraham, served other gods." Josh. 24 : 2.

The second query is, Why the name Hebrew should be given to Abraham and his family rather than to any other of Eber's posterity ? for Eber had other sons and daughters besides Peleg, his son in the line of Abraham, Gen. 11 : 17.

The common reply is, because the blessings of the covenant of grace were limited to that line of Eber's posterity which reached down to Abraham. On this account, as it is supposed, Shem is called "the father of the children of Eber ;" and not so much because he was their natural progenitor, which he was likewise to many other families and nations. And as the posterity of Isaac and Jacob, and not that of Ishmael and Esau, are called the children of Abraham, so the posterity of Eber are the children of Shem, *kata exochyn*.

Still the idolatry of Abram's nearer progenitors may be urged as an objection ; and it is reasonable to ask whether the blessings of

\* See his Prolegom. to the Pentateuch, diss. 1.



the covenant were continued to those fathers or ancestors of Abraham who served other gods. Indeed, that they were limited to Shem's posterity in the line of Eber, before the calling of Abraham, is *gratis dictum*. This opinion also of the rabbies savors too much of the before-mentioned pride. But,

2dly. There is another opinion concerning this appellation, as applied to Abraham and his posterity, which hath a greater appearance of probability—that it comes from the preposition *gnebher*,\* *trans*; from whence those that lived beyond, or to the east of the river Euphrates, were called by the Canaanites and others who lived on the west, *gnibhrim*. Thus Abraham's family, before his call into Canaan, is said to have dwelt *bengnebher hannahar*, *trans fluvium*, Josh. 24 : 2, meaning beyond the river Euphrates; which being the greatest river in that part of the world, or that was known to the ancient inhabitants of the adjacent countries, they used to call it "the river," *kata exochyn*. And the people, who lived east or west of it, styled those on the other side, "the people beyond the river," that is, *trans Euphratenses*. Thus the enemies of the Jews, who wrote from Judea to king Artaxerxes in Babylon, styled themselves "thy servants on this side of the river," Ezra, 4 : 11; and the king in his answer directs to them "beyond the river," ver. 17. In the Chaldee, indeed, the phrase is the same in both places, *gnabhar naharah*, *trans fluvium*; and elsewhere we meet with this expression: Hadarezer "brought out the Assyrians that were beyond the river," 2 Sam. 10 : 16. Now, it is according to this phraseology, so common in Scripture, that Le Clerc understands the account we have, that "Shem was the father of all the children of Eber," Gen. 10 : 21, that is, of all the people who dwelt east of the Euphrates; translating *col bene gnebher*, *omnes qui trans fluvium degunt*. He takes *bene gnebher* to be a Hebraism, denoting the inhabitants of the country beyond the Euphrates. So the sense of the text is, that all this eastern part of the world was peopled by Shem's posterity.

It is supposed that the Canaanites called Abraham, in their language, the Hebrew, because he came, *bengnebher*, from beyond the river. Thus Josephus says that Niger, the president of Idumea, was called *Peraitys*, because *genos yn ek tys peri Jordanyyn peraias*, *quod a trans-Jordanensi regione oriundus esset*.† And hence the posterity of Abraham acquired the appellation of *gnibhrim*, or Hebrews.

It is evident the Seventy understood the word in this sense, for they

\* The editor does not pronounce the *Ain* like the author, but did not feel himself at liberty to alter it.

† De Bello Jud. lib. 2, cap. 20, sect. 4, edit. Haverc.

translate Abraham the Hebrew, Gen. 14: 13, Abraham *peralys, transitor*. Thus, among the ancients, Theodoret\* and Jerome,† as well as some others,‡ and among the moderns, Grotius and Le Clerc, understand the word Hebrew.

On the whole, according to this opinion, Hebrew signifies much the same as foreigner among us, or one that comes from beyond sea. Such were Abraham and his family among the Canaanites; and his posterity, learning and using the language of the country, still retained the appellation originally given them, even when they became possessors and settled inhabitants. In which circumstance the church of Israel was, in some sort, a type of that larger church of the Gentiles, which was to be called and gathered to Christ, and "to forget her own people and her father's house," Psal. 45: 10; as Abraham's family being called out of an idolatrous nation, no longer retained the name of the people from whence they sprung, but were afterwards called Hebrews, or foreigners.

It is further very probable that the Israelites being called *gerim*, strangers, in David's time, 1 Chron. 29: 15, might refer to their father's having come into the country over the *gar, alveus*, that is, the Euphrates.

It is, however, objected to this opinion,

1st, That according to this sense of the word the posterity of Ishmael and Esau might as well have been called Hebrews as the posterity of Isaac and Jacob, they being equally the posterity of Abraham the foreigner, who came, *bengneber*, from beyond the river.

To this it may be replied, that very probably they were called Hebrews while they continued in Abraham's family; but afterward, when they separated themselves from it, and were incorporated into the Canaanitish and other nations by intermarriage, they were no longer looked upon as foreigners, and so lost that name. Besides, there were personal reasons for Abraham, and Isaac, and Jacob being called Hebrews, which did not affect either Ishmael or Esau. Abraham was born beyond the river, where he past the younger part of his life. Isaac would not marry a Canaanite, but went beyond the river for a wife. Jacob did the same, and dwelt there for upwards of twenty years; and there all his children, except one, were born. But none of these reasons held for continuing the same appellation to Ishmael and Esau, and their posterity.

2dly, It is objected that the word Hebrew is a name or title of honor. As such St. Paul uses it, 2 Cor. 11: 22: "Are they He-

\* In Gen. quest. 60.

† In Isai, 19: 18.

‡ See Buxtorfii Dissert. Philolog. Theolog. dissert. 3, p. 141, 142.

brews? so am I." And can we suppose that Jews would glory in being foreigners, and in their ancestors coming out of an idolatrous country?

To this it may be answered, that names are often used in a good or bad sense very different from the import of their derivation. The word knave hath now a very bad meaning, though it is derived from *gnavus*, diligent or active, and though formerly it signified a servant, in whom diligence is a very good quality. Who, when he glories in being an Englishman, considereth the derivation and original signification of the word English? Besides, it was really an honor to the Jews that God was pleased to call Abraham, the father and founder of their nation, out of an idolatrous country in which he had been born and educated, and to separate him and his posterity from all other nations, to be his peculiar people and visible church.

A further reason of St. Paul's glorying in his being an Hebrew, and consequently a further answer to this objection, will be shortly produced.

3dly, Another objection against the second, and in favor of the first opinion, is taken from Balaam's prophecy: "And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber," Numb. 24:24, two branches of Shem's family, Gen. 10:22, 24. Now, if it be admitted that the Assyrians were called by the name of Ashur because he was their primogenitor, can it be reasonably denied, or doubted, that the Jews are called Hebrews from Eber?

I reply, if by Eber be, in this place, meant the Jews, this argument will have considerable weight. But if the prophecy refers to Alexander's conquest, which Grotius says is very plain, *quod nemo non videt*, then Eber cannot here mean the people of Israel, since they were not afflicted by Alexander, as other nations were, but remarkably and miraculously preserved from his ravages. If, therefore, we take the word Eber to come from *gnebher*, *trans*, it must here mean, as Grotius and Le Clerc understand it, the other nations (as well as the Assyrians) that lay east of the river Euphrates.

Thus much for the derivation and import of the word Hebrew.

There is a very remarkable appellation which the apostle Paul, after glorying in his being "of the stock of Israel, and of the tribe of Benjamin," applies to himself, namely, that he was an Hebrew of the Hebrews." Phil. 3:5. By this expression Godwin understands an Hebrew both by father's and mother's side. But if this be all that the phrase imports, there seems to be very little occasion for the apostle's using it immediately after having declared that he was "of the stock of Israel and the tribe of Benjamin;" which, on Godwin's

supposition, is the same as an Hebrew of the Hebrews; for the Jews were not allowed to marry out of their own nation; or if they sometimes married proselytes, yet their number was comparatively so small among them, especially while they were under oppression, as they were at that time by the Romans, that methinks Paul would hardly have mentioned it as a distinguishing privilege and honor that neither of his parents were proselytes. It is therefore a much more probable sense, that a Hebrew of the Hebrews signifies a Hebrew both by nation and language, which multitudes of Abraham's posterity in those days were not; or one of the Hebrew Jews, who performed their public worship in the Hebrew tongue; for such were reckoned more honorable than the Hellenistic Jews, who in their dispersion having, in a manner, lost the Hebrew, used the Greek language *in sacris*, and read the Scripture out of the Septuagint version. We meet with this distinction amongst the converted Jews, in the Acts of the Apostles: "In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians, or Hellenists, against the Hebrews." Acts, 6: 1. This is what St. Paul probably meant by his being a Hebrew, as distinguished from an Israelite, 2 Cor. 11: 22. "Are they Hebrews? So am I. Are they Israelites? So am I." In one sense, these were convertible terms, both signifying Jews by nation and religion; but, in the sense just mentioned, there were many in those days who were Israelites, but not Hebrews. St. Paul was both not only an Israelite by birth, but a Hebrew, and not an Hellenistic Jew.

Godwin expresses himself inaccurately, when he saith that those who lived in Palestine, and who, as using the Hebrew text in their public worship, were opposed to the *Hellynistai*, are called Hebrews, or Jews. For though Hebrew and Jew are convertible terms, when opposed to Gentiles, as denoting the seed of Abraham and professors of the Mosaic religion, see Jer. 34: 9; yet, as opposed to the *Hellynistai*, they are not convertible terms, there being Hebrew Jews and Hellenistic Jews; for it is said that when "they, who were scattered by the persecution that arose about Stephen, traveled into several countries, preaching the word to none but Jews only," yet they spoke, *pros tous Hellynistas*, to the Hellenists or Grecians. Acts, 11: 19, 20.\*

\* In the strictest sense, this appellation Joudaioi, Jehudim, or Jews, belongs only to the posterity and tribe of Judah; Hebrews, in the full extent of the word, were the posterity of Abraham the Hebrew; Israelites, the posterity of Jacob or Israel; and Jews, the posterity of Judah, one of the sons of Israel. But after the division of Abraham's and Israel's posterity into two kingdoms, under Rehoboam and Jeroboam, the one was called the kingdom of Judah, because the tribe of Judah had the greater part of it, and also because the kings were of that tribe;



In order to confirm the sense which I have given of the word *Hellynistai*, in opposition to the appellation Hebrews, it is proper we should take notice of the distinction between the *Hellynes* and *Hellynistai*. The former were Greeks by nation, and as such distinguished from Jews, Acts, 16: 1; 19: 10; and the Greek empire having been rendered by Alexander in a manner universal, and their language being then the most common and general, the appellation Greeks is sometimes given to the whole heathen world, or to all who were not Jews. Rom. 1: 16; 2: 9.

These Greeks, called *Hellynikoi* by Josephus, are always styled *Hellynes* in the New Testament. On which account Grotius, understanding by the *Hellynistai*, or "Grecians, to whom some of those, who were dispersed on the persecution which arose about Stephen, preached the Lord Jesus," Acts, 11: 19, 20, Greeks by nation, concludes there is a mistake in the text, and alters it according to the Syriac and vulgate versions: "certe legendum," saith he, "*pros tous Hellynas*." So indeed the Alexandrian manuscript reads, but is supported by no other copy. And which, I think, is decisive against it, it is evident from the words immediately preceding, that these Grecians were by nation Jews, and not Greeks, it being expressly said that those who were scattered on the persecution "preached the Gospel to the Jews only." As for the *Hellynes*, or Greeks, mentioned in St. John's Gospel, John, 12: 20, as being come to Jerusalem at the passover to worship in the temple, and likewise those mentioned in the Acts as worshiping along with the Jews in the synagogues, Acts, 14: 1; 18: 4, they were doubtless Greeks by birth and nation, yet proselytes to the Jewish religion. There is a distinction made betwixt Jews and proselytes, Acts, 2: 10, but none betwixt Hebrews and proselytes, because a proselyte might be either an Hebrew or an Hellenist, according to the language in which he performed public worship.

That the Hellenists, or Grecians, were Jews, is further argued from the account we have, chap. 9: 29, that when at Jerusalem St. Paul "disputed against the Grecians, they went about to slay him," as the Jews at Damascus had done before, ver. 23. Now, had these

the other, consisting of ten tribes, was called the kingdom of Israel. From hence arose a distinction betwixt Jews and Israelites. Thus, by the Jews which the king of Assyria drove from Elath, 2 Kings, 16: 6, are meant the subjects of the kingdom of Judah; for to that kingdom Elath had been restored by Azariah some years before. 2 Kings, 14: 22. But as the ten tribes were afterwards, in a manner, lost in the Assyrian captivity, (as hath been shown before,) and the kingdom of Judah only continued through succeeding ages a body politic, the name Jews came to be applied indifferently to all Hebrews and Israelites.

Grecians been strangers of a different nation, it cannot be imagined they durst have attempted to kill a Jew among his own countrymen, in the capital, and without a formal accusation of him before any of their tribunals.

Upon the whole, the *Hellynistai*, or Grecians, being Jews who used the Greek tongue in their sacred exercises, the Hebrew Jews and Grecian Jews were distinguished in those days in like manner as the Portuguese and Dutch Jews are among us, not so much by the place of their birth, (many being born in England, others abroad,) as by the language they use in their public prayers and sermons.

I have already observed that the language which the Grecians used *in sacris* was that of the Septuagint, which is likewise the language of the New Testament. It hath been therefore, by some, called the Hellenistic tongue, to distinguish it from pure Greek, while others, rejecting the distinction, assert the purity of the New Testament Greek. A considerable dispute hath hereupon arisen in the learned world, with which it is proper we should not be unacquainted.

(To be continued.)

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#### **Christian Efforts to promote the Conversion of the Jews.**

(Continued from page 323.)

Besides the sermon in the preceding numbers, Mr. Cooper preached several others to the Jews, and which excited the general attention of Christians to seek the salvation of Israel. In 1797 the London Missionary Society took up the important object, and engaged several of the most eminent ministers to preach a course of sermons. The following list of subjects was proposed, an address delivered, and six sermons preached. Thus a foundation for the efforts was laid, and after a short interval the superstructure was commenced, and has been carried on hitherto. And although the commencement was small, the laborers few, and the obstacles numerous and almost insurmountable, yet the work has never ceased, the field of action has extended all over Christendom, the laborers and friends have greatly increased, some precious first-fruits have already been gathered, and not a few who once blasphemed the Son of God, are now preaching the glorious Gospel of the blessed God to Jews and to Gentiles. All these particulars will be illustrated in the following numbers of this work.

*Introduction.*

The Gospel is a system of light and intelligence, as well as of love and power : " Wisdom is justified of her children."

Proceeding from the Father of lights, this divine religion holds forth no uncertain, wavering light, for the guidance of erring mortals amidst the miseries and awful dangers of their apostate condition : it uses no mean artifice to impose on the understanding and conscience : it attempts not to decoy the multitude to its standard by flattering their pride and worldly lusts, or by practicing, in an illusive manner, on their senses, passions, and imagination : it exhibits, with solemn authority, the decided dictates of the Supreme Wisdom, sealed by the indubitable impress of the Supreme Holiness, Goodness, and Power. To this religion may be applied the ancient words of Jehovah, Isa. 45 : 19. " I have not spoken in secret, in a dark place of the earth : I said not to the seed of Jacob, seek ye me in vain. I, the Lord, speak righteousness, I declare things that are right."

In their endeavors to persuade their elder brethren the Jews, the Christians engaged in this attempt are desirous to pursue those methods only which are worthy of the glorious Gospel of the blessed God. Nothing fraudulent or insidious can accord with their scheme. Their object is to produce an enlightened, permanent conviction, wherein the mind is led a willing captive by the force of substantial and well-apprehended evidence, and the conscience gives sanction to the emotions of the heart, overcome by the charms of heavenly truth.

With these views, they bring forward this outline of a plan of discourses, " before all Israel, and before the sun."

They presume to hope that it will gain the notice and candid attention of the learned and reflecting part of the venerable Jewish nation. *They* will immediately perceive that we design to come to the very centre of the important controversy, and that, if we must be viewed as their adversaries, we prosecute our warfare in an open, fair, and generous manner. If any of them should condescend to declare his sentiments on the leading points of this plan, at the Synagogue or elsewhere, we will hear him with attention, respect, and impartiality.

The more inconsiderate and less informed among the Jews, by attending to our plan, may be led to think and inquire on subjects *infinitely interesting* to every soul of man.

On the whole, nothing can deprive us of the sublime pleasure we feel in attempting to enlighten those who appear to us sitting in melancholy " darkness, and in the region and shadow of death." We

are conscious that our intentions and aims respecting the Jewish people are good ; for we desire nothing else but to impart to them the consolation of Israel, to behold a new lustre rising on their countenances, to see them made joyful in the prospect of eternity, and to meet them as our brethren in the paradise of God.

*Subjects to be illustrated in a Series of Discourses addressed to the Jews.*

1. To state the leading principles of divine truth, which are held in common by Jews and Christians.

2. To display delicately, yet with boldness, the solemn difference of sentiment between the Jews and Christians.

3. To represent the desirableness of decisive certainty on the subject in controversy between Christians and Jews.

4. To assert the authority of the Old Testament Scriptures as being the infallible judge in the controversy respecting the Messiah.

5. To show that man is formed for eternity ; that by sin he is in danger of eternal misery ; that therefore the great deliverance achieved by the Messiah must relate to the everlasting state of man.

6. That, on the part of real Christians, the strongest evidence which could possibly be exhibited in this world has been given, of their obtaining everlasting life by Jesus of Nazareth.

7. That in the Old Testament writings the person and office of the Messiah are uniformly represented as far transcending whatever excellencies ever appeared in the most illustrious prophets, kings, or priests, antecedent to his coming.

8. To exhibit the external evidences of Messiahship which attended Jesus of Nazareth, arising from the visible fulfillment of prophecy in all the minute exterior circumstances of his appearing, and from the full display of miraculous powers.

9. With respect to the spiritual and most essential parts of the Messiah's office, to bring into view the peculiarity of his predicted character as a prophet.

10. That which is most entirely and absolutely peculiar to the Messiah, and at the same time of primary and most indispensable necessity for the salvation of sinners, is the real expiation of sin.

11. That the Messiah is promised in the Old Testament Scriptures as the deliverer of immortal souls from sin itself, as well as from its punishment, and as the restorer of the holy image of God, as well as of his favor.

12. That the true Messiah is the Prince of Peace, the healer of the breaches among mankind, and the author of a holy union and concord throughout the world.



13. That the final issue of the Messiah's great work, is to bring men to a state of blessedness and glory in the heaven of heavens; and that it belongs to his office to give them, while on earth, the lively knowledge of heavenly things, and to exalt them to heavenly dispositions, affections, desires, and enjoyments.

14. That the Messiah's reign is to be attended with present felicity in this world, so far as is consistent with the everlasting interests of the glory of God, and of his people.

15. That no solid argument arises against the character of Jesus Christ, from the unbelief of the Jews at the time of his appearance, or since that period.

16. That the Popish and Mohammedan superstitions furnish no just objections against Christianity; being directly opposite to the letter and spirit of the Gospel of Jesus Christ; and having been distinctly foretold in the New Testament Scriptures; and originating in the darkness, depravity, and carnality of the hearts of men.

17. That the Holy Spirit of God is ready to remove the veil from the minds of the Jews, to soften and renew their hearts, and to make them acquainted with the glory and love of Jesus, the alone Messiah.

18. To give a comprehensive view of the universal amiableness of the character of Jesus the Messiah, as he appeared in the state of his humiliation and suffering in this world.

19. To represent the glory of his resurrection, his present exalted state in heaven, the majesty of his second coming as the Judge of the universe, and the solemn procedure of the last judgment.

20. To describe the blessed, everlasting communion of believing Jews and Gentiles with Jesus, and with one another, in the kingdom of heaven.

Psalm 74 : 22—" Arise, O God, plead thine own cause !"

#### INTRODUCTORY ADDRESS

*To the Rulers of the Synagogue, the Rabbis and Jewish people, in England and throughout the world.*

Animated, we trust, by a spirit of philanthropy, and real faith in the Scriptures of Truth, we have not beheld the state of our Jewish brethren with careless indifference or infidel contempt. We have judged it our duty to endeavor to excite renewed and solemn investigation of those sacred oracles which we profess alike to receive, whether Jews or Christians. We feel it of the last importance to our own souls to know the true Jehovah, and the Messiah, who is the sum and substance of all the prophecies and promises, and in whom alone *all the nations of the earth shall be blessed.*

The days of candor and divine charity have, we trust, begun to dawn: bigotry and prejudices are fast subsiding. We no longer dare despise or insult any man for his religious opinions. Assured that there can be but *one revealed truth*, we endeavor to awaken every man's conscience to the necessity of a deep and practical inquiry into their real state before God, and what support they have against the hour of death and day of judgment. We should, indeed, be under a fearful delusion, if we vainly rested on educational religion, received by tradition from our fathers, or be absurdly attached to forms, which enter not into the essence of godliness. It behoves every Jew and every Christian to acquaint themselves with the solid foundation on which true hope is built, so as to be able to give a reason of that hope to him that asketh, "with gentleness and respect." 1 Pet. 3:15. Passion is never the proof of true piety; nor will the wrath of man, in any of its exertions, produce the righteousness of God. Bearing with each other's infirmities—respecting each other's excellencies—divested of the repulsive passions of pride and contempt—and ready to hear, as to speak, in love, and in the spirit of meekness,—such communications cannot but have a tendency to enlarge the circle of our information, to induce greater attention to the important objects before us, and to lead men of one blood, however they may finally differ, to greater patience and forbearance in the matters yet in controversy, and to nearer union in those things about which there can be no controversy, *to do good unto all men*. Whilst our exertions are confined to, or centre in the little circle of our particular connections and exclude all who differ from us, the expansive force of divine liberality must be necessarily restricted, and we shall so far be unlike him who causeth his sun to rise on the evil and on the good, and sendeth his rain upon the just and upon the unjust.

False religion has long been paving the way for the triumphs of infidelity, which now reigns almost uncontrolled: nor can it be otherwise. Bigot Jews and formal Christians afford an easy conquest to the reasoners of this world. They have a thousand breaches, at which their arguments or ridicule can enter, to throw down the foolish confidences of mere traditional opinions. Herein, indeed, their victory consists. They can demolish and raise the foundations of superstition and bigotry; but when they attempt to raise a new superstructure of morals or materialism, the religion of philosophy is found more impotent of all good, and more destructive of all conscientious principle than all that it hath overturned. Infidelity and atheism will find in this novel experiment, that without a governor of the universe and a judge of quick and dead, the maintenance of order and the peace of society will hardly be supported.

It is an awful truth, that the number of those who call themselves still Jews or Christians, but live as infidels, and radically embrace their sentiments, is astonishingly great. Divine revelation to such has no conclusive authority. They only yield to it a partial acknowledgment of just as much as they like, and reject the rest, which in fact is the rejection of the whole, for a revelation from God admits of no partial reception.

Strongly persuaded ourselves of the divine authority of the Scriptures, we call upon the disciples of Moses to search them with us, to examine into their faithful conformity with his injunctions, without adding to or diminishing from the things written in the book.

As Christianity stands in the nearest relation to Judaism—admits the whole of the oracles committed to the fathers—supposes and exhibits the fulfillment of the prophecies—and inculcates obedience to God's revealed will, as the consequence of a divine principle communicated, even of faith which worketh by love—it highly imports every Jew to examine the records, to weigh the evidence, and to try the ground of his own hope by the principles he himself admits. At least, the deep and serious inquiry can do no harm, and the eternal importance of the matter requires it. Every examination into a man's state before God, according to his own principles, will be attended, if sincere, with humiliation and calls to greater diligence, and so far produce, it is presumed, some good to himself, in his firmer establishment in faith, and humble and holy walking with God.

We beg therefore, brethren, of you a candid perusal. We desire to hear your objections with the same candor with which we propose our own arguments. And if no other good result from the intercourse between us, we hope it will tend to soften down all bitterness and disrespect, with which false Christianity and false Jews have been too prone to treat their opponents; a temper and conduct that must be utterly inconsistent with every principle of *true* religion.

Mistake not our object, nor suppose we wish you to profess *our* religion and to abandon *your own*. We should think our labor employed to little purpose, could we persuade every Jew we meet to receive baptism, and become such Christians as are, perhaps, his next-door neighbors, the worldlings on the change, or the formal and unawakened in our churches. We perceive but one religion in the Bible, *divine subjection of heart* to the King Messiah: and where the conscience feels no sense of sin and misery, nor seeks in his appointed ways to find acceptance with a pardoning God, we esteem Jew, Turk, Heathen, and nominal Christian, to be exactly on a level respecting salvation, and no change of outward profession worth a moment's labor, as long as the heart remains not *right with God*.

Accept then, brethren, this token of our good-will towards you, and cultivate towards us a like mind. And may our God and yours direct us into all truth, and prepare us for his everlasting kingdom !

SERMON THE FIRST. BY THOMAS HAWEIS, LL. B. & M. D.

Hebrews, 4 : 2.—“ For unto us was the Gospel preached, as well as unto them ; but the word preached did not profit them, not being mixed with faith in them that heard it.”

With cheerfulness I submit to the task allotted me by my brethren ; and, were my abilities equal to the good-will I bear the honored offspring of Abraham, I might hope this labor of love would not be in vain in the Lord. But whether he be now pleased to grant or deny our prayer, to crown this attempt for his Israel's good or disappoint our desires, the time *will come* assuredly, when, if we fail, others, stimulated to more vigorous exertions, shall be blessed with more abundant success.

Breathing this spirit of philanthropy towards our brethren universally through the whole world, and especially to those who are dear to us for *their fathers' sakes*, we cannot look with indifference on the state of deplorable ignorance and disobedience into which the Jewish people are in general sunk down, without anxious concern for the consequences which must ensue. Grieved at the insults which have been so unworthily inflicted on the race of Israel, by many who have borne the Christian name, we, brethren, are stretching forth to you the arms of affection ; and whether you will hear, or whether you will forbear, we feel ourselves constrained to press upon your consciences a candid and serious consideration of subjects equally interesting, and eternally momentous alike to Jew and Gentile. The oracles of God—their awful contents—the true Jehovah—what duty, love and service we owe him—and how we are discharging our obligations,—these cannot but be owned to be matters of the last importance to every man who has the least pretensions to reason or religion.

In every attempt to heal divisions, prudence dictates that we should begin with the review of those common principles in which we are agreed, and of those truths admitted equally by Jews and Christians. The sharp angles of controversy will thus be rubbed down to the smoother surfaces of mutual good-will. We wish to conciliate your regard ; and we resolve to deserve your esteem at least, if we are unable to communicate to you all the rich blessings which we desire.

Happily *the leading features of the Jewish and Christian religion are the same*. We boast the same divine origin—profess to believe



in the same God—to hold the same rule of duty—and look to the one Messiah. These most important points of union and agreement we are at present to consider.

**FIRST.** *We mutually acknowledge revelation* as necessary to inform the erring judgment and correct the devious steps of the fallen sons of Adam, that they may be brought back to the knowledge, love, and worship of the only true God.

Indeed, it is among the flattering distinctions of the Jew, that to them first were committed the oracles of God, and that to their fathers, “at sundry times and in diverse manners, he spake by his holy prophets since the world began.”

As the happy consequences of such communications, this people, however oppressed or despised, possessed a treasure of wisdom and knowledge which all the learning of Egypt and the genius of Greece were unable to attain, and incompetent to supply.

To them alone, **SECONDLY**, the *one true God was revealed* in the unity of Jehovah, and the perfections of his nature and attributes, as a spirit, self-existent, omnipotent, eternal, incomprehensible.

Whilst all the rest of the world was sunk in the grossest idolatry, “changing the glory of God into images made like to corruptible man, and birds, and quadrupeds, and reptiles;” “in Jewry was God known, his name was great in Israel.” Contemptibly as the Jewish nation has been treated by modern infidels, in the first criterion of wisdom, the knowledge of God, the meanest Hebrew as far exceeded all the sages of the east, as revelation doth unenlightened reason, or certitude conjecture. Even these proud sophists themselves, however affecting to despise the vulgar herd, bowed down to the established polytheism; and, brutish in their knowledge, turned the truth of God into a lie,” affording the most complete demonstration that “the world by wisdom knew not God,” and that, after all their researches, *they* could never find out the Almighty to perfection.

Jehovah, indeed, like the sun, the noblest object of his creation, can only be known by the beams himself dispenses. Till he shines into the heart to give the light of the knowledge of his glory, man may feel after him, but cannot find him. Enveloped with the clouds of thick darkness, he to them remains for ever “the unknown God.” The speculations of the deepest metaphysicians on his being and attributes will be as far from the true Jehovah as all the rabble of heathen deities, or the hideous and grotesque idols of Indostan, the work of men’s hands.

**THIRDLY.** Agreeing in the acknowledgment of the one God, as united are we, professionally at least, *in submission to the law and its sanctions.*

My Jewish brethren, the two tables of the Covenant, written and engraven on stones, we admit, as you do, to be of eternal obligation, not merely as given by Moses on Sinai, but as containing a rule of duty resulting from the very nature of God, and from the relation in which we stand towards him, as creatures to their Creator.

Against such a God, and such a law, "every transgression and disobedience must receive a just recompense of reward." The *sanctions* must be awful, and the *penalty*, like him who inflicts it, *eternal*. God cannot change. Sin cannot alter its nature or desert. "Cursed is every one that continueth not in all things written in the book of the law to do them." At least this was the faith of the ancient Jewish as well as Christian church; and I am shocked to observe, in many modern Jews, as well as professing Christians, with whom I have lately conversed, a grievous defection from Moses and the law in this behalf, and an utter rejection of *eternal punishment* as the wages of sin—an infidelity begotten by and springing out of that state into which they are together fallen, and which makes it their mutual interest to deny what, if admitted to be true, must be their present torment. O! Jewish people, the sanctions of your law and ours are indeed awful and eternal. "Wo to the wicked; for it shall be ill with him." "It is a fearful thing to fall into the hands of the living God." "Who can dwell with the devouring fire? Who can dwell with everlasting burnings?"

As cordially as any Israelite we admit also *the ceremonial* as well as *the moral law*; deeply impressed with a sense of its necessity, as providing for man, a sinner, that atonement, without which every transgression must have left the awakened conscience in despair. Indeed, how any Jew, consistent with his own principles, can possibly hope for peace with God, deprived, as he is, of altar, sacrifice, priest, and atonement, is astonishing, and among the striking proofs of the blindness, ignorance, and hardness of the unhumiliated heart: "for, without shedding of blood there is no remission of sin:" and Christian and Jew, if they would judge consistently with their own sacred records, must acknowledge the necessity of a vicarious sacrifice, and the need of a propitiation before a holy and offended God.

It was, **FOURTHLY**, for this great purpose of atonement and reconciliation, that, from the first promise of "the bruiser of the serpent's head," to the last, of his "speedily coming into his temple," we are directed to *expect the Messiah*; who is equally "the desire of all nations," because alike needed by all, whether Jew or Gentile, "to finish transgression and make an end of sin, and to bring in everlasting righteousness." Such was the faith of the ancient Jewish church; and nothing contrary to or inconsistent with the glories of his king-

dom, when truly understood, is to be inferred from his sufferings, humiliation, and sacrifice. But I may not anticipate what will be hereafter advanced by my brethren on this head: suffice it to say, that Messiah, with *us both*, is alike the great object of faith and hope. We look "for salvation in no other," nor suppose "there is any other name given under heaven, among men, whereby they can be saved." However we may differ respecting the time of his appearing, and the nature of that kingdom which he shall set up on earth, "in him, and in him alone, we believe that all the nations of the earth shall be blessed."

FIFTHLY. That *prayer should be made to him, and daily he should be praised*, every Jew and Christian must admit to be alike their bounden duty and service. However criminal the one or the other may be in the neglect of these obligations, none will dare deny that to God we owe them. Nor must these be the service of the lip, or the knee; "God requireth truth in the inward parts;" and "they who worship him, must worship him in spirit and in truth." Without this, the loudest devotions, or the most expensive sacrifices, would be "vain oblations," and no more accepted on God's altar than swine's blood or the flesh of a dog, the most abhorred of abominable things. And here I cannot but observe, that the mere gabble of prayer and praise, whether in a synagogue or a cathedral, is equally distant from the worship of the heart which Jehovah requires. "We must pray with the spirit, and with the understanding also," or else our services will be as vain as the lengthened clamors and cuttings of the priests of Baal, when they leaped on their altars, crying, "O Baal! hear us," from morning until noon.

We must bring with us a devotional spirit, and approach with reverential steps the place where his honor dwelleth. And when we bow our knees before the Most High and Most Holy, a guard must be placed on the door of our lips; nor should we dare be hasty to utter any thing before God, lest we offer the sacrifice of fools, and our very prayers be turned into sin. A subject this, that ought solemnly to affect Jew and Christian alike in every act of divine worship; for, "God is not mocked." The mockery and delusion will rest upon our own souls, whenever with lying lips, and with a deceitful tongue, we dare thus insult Him "who searcheth the heart and trieth the reins," and from whom nothing is secret.

LASTLY. We are, in profession at least, agreed, that *Jehovah must be honored, not only with our lips, but in our LIVES, by giving ourselves up to his service, and by walking before him in righteousness and true holiness all the days of our lives*. Without morals there can be no religion. Those which the Bible inculcate are con-

fessedly the purest, and of the most perfect kind. "Be ye holy," says Jehovah, "for I am holy." Both the *principle* and the *practice* are, in the fullest manner, set down in our book: and they are without excuse who shut their eyes, and "hate the light, neither come unto the light, lest their deeds should be made manifest that they are wrought in darkness."

"My son, give me thy heart," is the plainest of the divine injunctions. Jews and Christians alike acknowledge it; and they are alike bound to glorify God in their bodies and in their spirits, which are his." To submit without murmuring to his providences—to make his revealed word the rule of our conduct—to desire that his will may be done upon earth as it is in heaven—and to adorn the doctrine of God our Savior by all holy conversation and godliness—these are alike obligations on us both. And every man who assumes the name of Jew or Christian is (*autokatakritos*) condemned out of his own mouth, and by his own heart, when his life gives the lie to his professions; and therefore the holy and heart-searching God must much more condemn him.

Yet it is awfully evident that the whole Jewish and Christian world abounds with such characters, and therefore *lieth in wickedness*. The professed disciples of Moses and of Jesus are involved in the same condemnation, and act in the same contradiction to their admitted principles. We see them alike serving diverse lusts and pleasures—sunk in worldly amusements or engagements—earthly in their tempers—sensual in their enjoyments—preferring gain to godliness—and centaurs not fabulous, treading both the tables of the covenant under their feet.

To expatiate on scenes so opposite to all religion would lead me into a vast field of awful reflections on *false* Jews and *false* Christians, whose presumptuous carelessness about their souls, and infidel indifference about an eternal world, cannot but be the prelude to certain destruction—unless they repent.

Now these things, brethren, are the great barriers against conviction. It is this prevailing immorality, irreligion, indevotion, and worldly-mindedness, that indispose men for the reception of the Divine word, and seal them up in infidelity and atheism; for, so low are many Christians also fallen, that they doubt of their own immortality, and, with Sadducean scepticism, dispute whether there be angel or spirit, hell or heaven.

Brethren, "if any man will do his will, he shall know of the doctrine whether it be of God." The heart, which is seriously engaged to follow the mind of God as far as it is known, and cries, "Lord! what I know not teach thou me," will be led in simplicity and godly



sincerity to inquire "what is truth," to investigate what is dark, and to ascertain what is dubious. Thus searched the noble Bereans the Scriptures daily, that they might see if these things were so; and the consequence was happy, "Then many of that city believed." Could we persuade you, brethren, to make a like candid and serious inquiry, we might hope for a like blessed issue; but where willful ignorance and presumptuous sin blind the eyes and harden the heart, I appeal to the circumcision and to the uncircumcision, according to the admitted principles of Judaism or Christianity, what must be the end of these things, if there be indeed a God that judgeth the earth.

Let the Jew then renounce Moses and the Law; let the Christian reject Jesus and his Gospel; this will be more consistent far than to admit of a revelation, which they neither believe nor obey—to acknowledge Jehovah, whom they neither reverence, love, worship, nor serve—to confess a responsibility to his government, whilst they live in the habitual transgression of his law, and treat its sanctions with contempt—and to profess faith in a Messiah, whose kingdom and coming they must dread; let such men, I say, tremble to take the name of God and his Messiah in their lips; for, whoever he is, and whensoever he shall be revealed, assuredly every such Jew, and every such Christian, must be disowned of him, rejected by him, and driven from his presence with everlasting shame and contempt. They will hear that terrible voice from the throne of the tremendous Judge of quick and dead, "Depart from me, accursed: I never knew you, ye workers of iniquity."

My brethren, whether Jews or Christians, know, that a deep and humbling sense of the state into which we are fallen is essential to our recovery, and to the reception of all saving truth. They who are whole need not the physician, but those who are sick. Till a divine conviction of sin fixes on the conscience, through the power of the Holy Ghost, no such concern will ever be awakened in the heart about salvation, as can lead to him, "who alone is come to seek and to save that which is lost."

O kiss the Son then, lest he be angry, and so ye perish from the right way. If his wrath be kindled, yea, but for a moment, who can abide it?" He must be without excuse, or the possibility of escape, who neglects so great salvation; and wrath will come upon him to the uttermost.

"Take heed then, brethren, lest there be in any of you this evil heart of unbelief in departing from the living God," and ye also perish with those who believed not. "For the Gospel was preached to them even as to us, but the word preached did not profit them, not being mixed with faith in those that heard it"—of all that immense host, the

hundreds of thousands of Jews, who came out of Egypt by Moses, only two were counted faithful, were suffered to pass the river Jordan, and to inherit the land of promise. The carcasses of all the rest fell in the wilderness, "because they gave no credence to his word."

Hearken then, brethren, every one of you—examine your consciences and conduct—consider your ways—search the Scriptures—and know assuredly, that no man truly believes in Jehovah who does not honor him as God; and that he can have no part nor lot in Messiah, who is not a faithful subject of his kingdom. We must conclude, therefore, with the most infallible certainty, that he is *no more a Christian than a Jew*, nor *a Jew than a Christian*, whose life is habitually a contradiction to the first principles of that religion which he himself professes.

But whether professionally Jew or Christian, a moment only is allotted for thy abidance here below; and on that moment eternity depends. Dark and dismal is the prospect beyond the grave, where faith doth not realize the hope full of immortality, and revelation unbar the gates of life and glory. Death, death approaches. He that believeth shall be saved, and he that believeth not shall be damned. How awful the alternative!

(To be continued.)

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## CORRESPONDENCE.

(Continued from page 336.)

*Letter from Dr. Naudi, of Malta.*

*Malta, June 20, 1818.*

MY DEAR SIR,—I take this opportunity of replying to your favor of February last, which I have deferred answering, till I could inform you of the receipt of your several publications and addresses to the Jews, mentioned in your letter. The case containing these papers only came to hand a few days ago. I have received them with great pleasure, and have now to thank the Society in my own name, and that of the Jews of these countries, among whom I shall take every opportunity of distributing them. I have but little to inform you relative to Mr. Murtheim; there are not regular posts in Barbary, and opportunities of communication by way of letters occur but seldom; affairs are generally transacted in person, and when a friend absents himself, it is by mere accident one hears of him. When this our friend was going here and there, for respiring better air, and

using different bathings, that illness, which happily brought him once to Malta, went on daily increasing, and at last, in a place not far from Suez, on the shores of the Red Sea, he rendered his spirit unto the Lord. He has done, beyond all doubt, much good in spreading the holy name of Jesus, the blessed Savior, whom he for about thirty-five years objected and undervalued, and his works were very wide throughout so many countries where by divine Providence he happened to be thrown, and particularly among his ancient brethren the Jews. We heard that some of our deceased's friends are at Tunis, among whom there is Mr. Sham, by him converted from Judaism to Christianity: to him I sent of late several of your publications and papers you have been so good as to send to me: should he come to Malta, I shall procure further particulars about Mr. Murtheim's life's latter end; he was with him till the last moment of his existence.

On mentioning Tunis, I will give you some information relative to the Jews resident in that city, which certainly on the Mediterranean Barbary coast is one of the most considerable cities. In Tunis there are about twelve thousand Jews; they are divided into two classes—among them very distinct. In the first class are included those which denominated themselves *Leghorn Jews*; in the second, the Tunesian Jews.

The first, or Leghornese, do not exceed the number of seven hundred. They have two synagogues, sufficient for the number of their community. They are governed by three *Parnassi* or Massare, and, like those of the Jews of Leghorn, are elective, and have no duties but such as relate to their religious ceremonies. Their liturgy is that of the Spanish synagogue; they are for the most part natives of Tunis, and consider themselves the descendants of the exiled families of Spain during the persecutions in that kingdom. They wear the European dress, and those who have not the means of doing so, wear the hat for distinction. They have no dealings with the Tunesian Jews, and, during a period of several ages, they count but four intermarriages: in an event of this nature taking place, the party is excluded from their synagogues and considered as one who has degraded himself. They have also a separate market. Corporal punishments seldom occur, as is daily the case with the Tunesian Jews. Theirs are generally of a pecuniary nature.

The second class, or the Tunesian Jews, amount to about 11,300: these, like those of Algiers, carry on various trades: among them also persons of property are educated in some profession, of which they may avail themselves in case of need; for under a government similar to that of Barbary, where the Jews are treated with little respect, a

respectable individual may be in a moment reduced to nothing, and have no means of support but those afforded him by his industry.

The Jews of this kingdom are much given to wine, and the greater part have two wives, and what is still worse, without the means of maintaining them, so that generally they are very poor; many families live under the same roof; they are very dirty, pusillanimous, and perfidious. They have in Tunis six synagogues, with a representative and six assistants, who have the power of imprisoning and punishing. The rabbies are under the representative or Meedam, who is elected by the government. But as a friend of mine here, Mr. ———, a Jew himself, informed me, every thing is modeled by the rabbins; they interpret every thing according to their own fantastical notions, and sometimes are guilty of the most atrocious cruelties. I remember a fact related to me by the above-mentioned Mr. ———, which took place in the month of August, 1816. A Tunesian Jew had a criminal intercourse with a widow; the consequence was pregnancy. The neighbors, apprised of the circumstance, immediately informed the Meedam: she was arrested, and a council of rabbins assembled: these executed the functions of so many inquisitors; they promised her liberty and impunity if she would confess with whom she had criminal intercourse, with which she was compelled by treaty to comply. The unhappy man was immediately arrested, and received 1000 *colpi di bastone*, or bastinadoes, of which he died two days after. To the woman, notwithstanding the promise of pardon, to reconcile her, they said, to heaven, they gave her, on account of her pregnancy, only 400 bastinadoes. It happened to be about the time of sowing, and it had not rained for forty days, so that they anticipated a bad harvest and consequent scarcity. The rabbins, those interpreters of the divine will, assembled in council, and decreed seriously that the scarcity of the gift of rain proceeded from the frequent adulteries committed amongst them, and the little care taken to prevent so great an evil. Spies were immediately set to work, and in a few days about twenty persons were arrested and severely bastinadoed. The rain appeared a short time after, and the Rabbins' judgment passed as infallible. So, in barbarous countries, prejudices and superstition do rise up, and the most natural phenomena give way to their increase. We are assured that the Tunesian Jews are possessed of considerable talent, and in a state of superior cultivation to those of other parts of Barbary. Mr. ——— certifies that "they are more attached to Christians; and if cultivated and encouraged, many would embrace the Christian faith."

In the time of war, when Tunis was the chief mart in Africa, and the depositum of all French manufactures, the Jews improved so



much, and went so forward in knowledge, that many of them (is a fact well known) were baptized and converted to the Christian religion; and the most striking was, that the best number of them were of the female sex.

By the first opportunity direct to England, I will send to the Society a Hebrew Bible as it is used in all these our parts, without opposition from all these Jews, and read in their synagogues. It is printed in Tuscany, and from there circulated to all other countries.

I rejoice very much that this your most benevolent Society, by the providence of God, is now prospering again, and extricated from those tremendous difficulties which seemed would be insurmountable against it. And I am much pleased to hear of your sending abroad on the continent, pious persons to preach the blessed name of our Savior amongst the Jews. I hope things will go so far increasing with you, *that you may be able in time to send some of your members in these our parts for the Jews of Jerusalem, Egypt, and Greece*, where the members of this abandoned people are in the most considerable number, and indeed in the most depressed state of mind. Excuse me, my dear friend, for my bad English writing, as at present I have very little communication with English people. Here we are going on very well with our Bible Society, and happened to distribute the holy writing among far and most different nations. The Hebrew New Testament sent us by the British and Foreign Bible Society, did not fail to circulate with good success among the people for whom it was destined—particularly in Egypt and grand Cairo.

*Letter from Rev. W. Jowett, at Malta.*

*Malta, August 4, 1818.*

REV. AND DEAR SIR,—I ought, I am sure, to apologize for having so long delayed to address you, in reply to various queries with which you furnished me relative to the Jews. My delay has not arisen from any indifference to that great cause in which you are engaged; and which, although hitherto less popular and less patronized than the subject of Christian Missions, deserves, on some accounts, to take the rank of precedence; for who have been the noblest missionaries, if not the primitive converted Jews? and who will, at some future time, give modern missionaries a lecture and an example that will shame our present best exertions, if not the Jews? I view your Society, therefore, as entitled to the tenderest sympathy in all its difficulties, the highest veneration for its objects, and the most disinterested, self-denying, unwearied co-operation in its labors. Bible and Missionary Societies should every where be tributary to you; you will one day repay them with large interest. My regret has been,

that my employments, dispersed over so many subjects and countries, have given me little opportunity of concentrating my attention to any one. Will you accept, then, the offering of a few incidents and observations gleaned from my journals? They may interest some of your readers, and take for their motto, "Line must be upon line, line upon line; here a little and there a little."

When I was at Corfu, in the autumn of 1816, I was very intimate with the most learned of the Jews in those parts, rabbi Lazzaro Mor-dos. He is an old man, nearly blind and quite deaf, a physician; he occupied the highest government situation that is held by natives in the Board of Health. I was introduced to him by his Highness Baron Theotoky, President of the Senate. We frequently conversed and argued together; and our friendship is kept up by correspondence, chiefly relative to the Hebrew New Testament. His weak side is the love of books; and he has collected a very large library, in which I found many of the works of the Christian fathers, as Clemens Alexandrinus, Cyprian, Augustine, Basil, Tertullian, and others. These he procured that he might see what Christianity is; he has also the whole Bible in several languages; but unhappily his reading has only fixed him deeper in his prejudices. To the various arguments which I brought from the Old Testament at different times, he answered me as follows:

The title "Emmanuel, God with us," being adduced, he said, What does that matter? our friend Baron Theotoky is called Emmanuel; nor would he allow any force to the custom of the Jews in giving names significant of character or office. To the title "The everlasting Father," he only objected that many of these passages were very obscure. I opened to Daniel, 9 : 25, 26, and desired to know how he explained a prophecy so clearly declarative of the *time* when Christ was to appear. He said that the premises of the prophecy had not yet taken place; that the commandment to restore and build Jerusalem, according to the plan laid down by Ezekiel, had not yet gone forth; that the temple of Zerubbabel was nothing to the purpose. At that time, only fifty or sixty thousand returned, while multitudes in the Assyrian empire, and in Spain, refused to accompany them; so that the nation might be considered as never having quitted its state of captivity. I then referred him to the prophecy of Haggai, 2 : 3, and said, You make the same objection to the second temple, as was made to it at the time of its building: "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes, in comparison of it, as nothing?" And yet the glory of this latter house was to be greater than that of the former, inasmuch as it was to be honored by the presence of the Messiah, the

desire of all nations. He said that this prophecy still remained to be accomplished, and the temple would be rebuilt in its former splendor. I often pressed him to say *when* they expected this to take place. He always answered, it was impossible for them to know. "Have the Jews, then, no idea of the time when they shall be restored to Jerusalem? Do they never discuss this question—do they never consult among themselves—do they propose nothing?" "No," he said, "it is prohibited them to agitate these questions; they wait till God shall think them worthy of this favor, and by the special interposition of his providence restore them." "Then they expect some miracle?" "Yes." "Of a political or physical nature?" He said, that as God had changed the course of nature in former times to do honor to their nation, so he might again; but that they were forbidden to agitate those questions; they must wait till God should account them worthy. I referred him to Isaiah, 53, and asked him to whom he thought that could relate? He said it was difficult to tell; and that he had before said there were many things in the prophecies hard to be understood. But, I replied, nothing can be more easy and simple than its application to the history of Jesus Christ. He immediately changed the subject by saying, "The great argument in our favor is, that the law of Moses will never change. The last of the prophets leaves us this injunction: Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4: 4. He added, "Of Christians, I think the protestants the most simple." I asked him what he thought of the worship which some pay to the Virgin Mary and the saints; whether that, according to his view, was pure Christianity? He simply shook his head, as implying that this was the kind of thing he had alluded to in his remark. It is an obvious reflection, indeed, how peculiarly ill adapted a corrupted Christianity is to propagate itself. To Christianity, even in its simplest form, the Jews and Mahommedans alike object, that we destroy the doctrine of the unity of God, and worship three Gods: what must they feel, then, towards those who seem to worship not the Creator only, but also his creatures, &c.

I often related to him what they were doing in England with a view to the conversion of the Jews, and asked him in what light such a fact struck him? O! so did the propaganda, he replied: how many books did they publish! what pains did they take!\* But (with

\* I have been credibly informed that the condition upon which the Jews enjoyed toleration at Rome was—besides payment of money—an attendance upon a weekly lecture delivered by some learned priests in one of the churches, in which the question between the Jews and Christians was regularly discussed. The attendance of the Jews residing at Rome was *obligatory*: with the exception



an air of confidence, he added,) it is an impossibility! And what do you think of the publication of the Hebrew Gospels? The morality of the Gospel, he said, is most excellent, all borrowed from our Scriptures; but the story is not true. He admires the style, and wonders how they came to write such pure Hebrew. The type also pleases him. He had no Hebrew books of English typography. For this part of the world, Venice formerly, but latterly Vienna, has been the chief place for Hebrew printing; and still more recently, Leghorn.

He always expressed himself much pleased with the kind and tolerant spirit displayed by the British nation towards the Jews. This they have, indeed, reason to acknowledge; for, previously to our possession of the Ionian islands, they were in no little fear of the Greeks. Under the French, they had, with their usual temper for taking advantage, gained much in the way of usury, bond, and mortgage from the natives. This they could do with considerable countenance; multitudes of the officers in the French armies being Jews of various nations of the continent, and well regarded by Buonaparte. The heart-burnings which thus grew between the Jews and the Ionians, generally found vent about the time of Easter, at the Christian solemnities. A proof of this is found in the strong proclamations of the British government, which found it necessary for the protection of the persons of the Jews, to confine them during the holy week to their own quarters, and to threaten heavy penalties on those who should insult or injure them. They are in number about one thousand at Corfu, and live entirely in the city.

I asked rabbi Mordos if he had any cabalistical books? He rejected the term cabalistic, saying, all the Jews believed in the rabbinical traditions. I quoted Basnage's opinion, that there are many Caraites in the Crimea. He reproaches the Caraites, however, with having traditions of their own, and not being *literal* in their interpretations. I asked if there are not also some Sadducees. He said, Yes, in Africa, in Egypt; but I found that by these he meant a sect that has made some innovations in the calendar and ceremonies of the Jewish church. I asked therefore if there were not some infidels and free-thinkers, admirers of Voltaire and such authors, who disbelieved Moses and the prophets? He answered, Too many every where; and many who were infidels from reading more ancient infidel writers!

of this circumstance, the design seems excellent. It is said that conversions not unfrequently took place. Whether, since the late troubles, they have been able to set the system on foot again, I have not heard. It is needless for me to notice how judicious a measure was the establishment of Jewish lectures by the Society in London.



This rabbi, deservedly in esteem for his learning, was very well pleased when we offered to come and hear him preach; nor were we less pleased with his offer to preach. I asked him what would be his subject? This, he said, on which we are conversing—morality, the basis of faith. I do not trouble the people much with dogma, they cannot understand doctrines; I dwell chiefly on morals, particularly on this point, "To love our enemies as well as our friends." Some days after I went with Baron Theotoky to the synagogue to hear his sermon. I was much struck in the course of the service, to see the marked and rather forward manner in which they prayed for his Excellency the Lord High Commissioner, and for the president of the Senate, Baron Theotoky. This they did twice, and very loudly, as if they meant to commend their loyalty to notice: and this indeed is a virtue, the praise of which I never heard denied them. The sermon at length began: it was in Italian, and lasted about twenty-five minutes. Rabbi Mordos first commented on the excellence of the institution of the Sabbath (it was our Saturday;) he then proceeded to point out the insufficiency of mere ceremonial observances without a proper state of heart. He quoted Isaiah I, to prove that sacrifices alone were not acceptable to God, unless the heart were offered up and given to him. "It is easy to say our regular prayers: it is easy to take money out of the purse and bestow alms: but God requires that the heart should be in a charitable state, ready to forgive an injury, to check the first risings of resentment, to forbear, and to return good for evil. Excellently does Solomon advise, If thine enemy hunger, feed him; if he thirst, give him drink, &c. Some may say they cannot suppress their passions, they cannot correct rooted habits. Ah! this is the language of low and base people; people ignorant of morals, and of the beauty of the divine law!" Such was the general outline of his discourse. At the last mentioned passage, I own that expression instantly occurred to my memory, "This people, which knoweth not the law, are cursed!" The self-righteous system of the Jew has, indeed, a very natural tendency to foster a contempt of those who seem inferior in religious attainments. It is a system very discouraging to a man touched with a sense of his guilt and weakness. How different is the language of the Gospel, which points out to us that true High-Priest, "who can have compassion on the ignorant, and on them that are out of the way!"

He explains away the meaning of sacrifices after their manner. In conversation he advanced his favorite maxim, that morals are the great end of revelation. I urged that it appeared the matter of the first consequence for sinful man to discover a mediator between him and his offended God. This, he said, is done by piety and morality.

‘But were not the sacrifices intended as a type of some great atonement and mediation?’ “No, they were designed to touch the heart with compunction and lead men to repentance.”

Some of their Rabbins, he told me, condemn those who persecuted Jesus and crucified him. Referring to Deuteronomy 13, I asked how they could do otherwise than put him to death, if they believed him guilty of blasphemy in declaring himself the Son of God? He did not remove the difficulty, but said, such was the opinion many had held.

I would here observe, that besides the thousand Jews at Corfu, they are numerous in Albania, Thessaly, Venice, and northwards towards Constantinople. At Salonica they are said by some to be more numerous even than the Turks and Christians put together. At Yanina, the metropolis of Ali Pasha, they have much influence, a Jew being the treasurer of that Pasha; liable, of course, to heavy exactions, all which however that oppressed people have too long learned to bear. In Athens, where I was lately, they informed me there are no Jews; but in the neighborhood, in Livadia and northward, they abound.

In Smyrna, the Jews and Armenians are the principal brokers to the Frank merchants, and discharge their trust in such a manner as to raise their character somewhat high. I have heard merchants speak with great respect of their fidelity as well as diligence. The number of these brokers, however, must be small in comparison with the bulk of the Jewish people there. It must also strike you that there are often circumstances in which it is more for a person's *immediate* interest to be honest, than to be roguish. It is to be lamented that the Jews have seldom been dealt with on this footing: they have been unfairly treated, and have seldom enjoyed the equal rights of humanity.

The British chaplain at this last-mentioned place, to whose exertions the formation of the Smyrna Bible Society is due, distributes many of your Hebrew New Testaments. Some, he tells me, read them in secret; others dispute against the book, and one threatened to write a Hebrew treatise to refute the whole of it. It would be well if he would put his threat in execution: good must arise from discussion.

I know not how the case may stand at Constantinople; but I fear Christians are much in the same state there as at Smyrna, Scio, and other more learned spots of Greece and Turkey. In my late tour to those parts, conversing continually with the most literary men of Greece, to whom we must look for the revival of modern Greek literature, I found that only one understood Hebrew. I took the best

measures I was able to promote the work of translating the Old Testament into modern Greek, having long felt it to be one of the most important works for the conversion of the Jews: for you will hardly find any Christian church similar to the Greek in the union of these two circumstances, ardor for the extension of knowledge, and intimate commerce with the Jews. In some respects the Greeks resemble this people, especially in the oppression they suffer, and in their dispersion generally throughout the countries of *Europe*; the scattering of the Jews being only more extended, throughout the *world*. But in consequence of their inacquaintance with Hebrew, they must begin by translating from the Septuagint; and it will be the work of after-times to adapt this translation to the Hebrew. *How ardently, but hitherto how vainly have I wished that some good Greek scholar from Cambridge or Oxford, well versed in Hebrew, were sent to Vienna to superintend an undertaking of this kind.* As it is, we have begun in weakness; but I was resolved to endure the reproach no longer, of not beginning at all.

At Scio there are not above 60 or 70 Jews; and these live, for the sake of security, within the walls of the Turkish fortress. They fled thither during some disturbances, in which the Christians were ill using them; and having found safety there, they do not stir out, but give themselves to handicraft trades.

At Haivali, a considerable town on the continent just opposite to Mitylene, where the Greeks enjoy much liberty, and where I visited a Greek college of some celebrity, they informed me that there are no Jews.

I have a correspondent at Salonica, an English merchant, whom I have furnished with Hebrew Testaments.

When I was at Zante about two months ago, I was informed by a pious English merchant that a poor Jew had been converted, and received baptism there. He justly observed, however, that there were some suspicious circumstances about his conversion. The man had been at Jerusalem during Easter, and had seen the miracle annually performed, and well known by the name of the holy light. (See a good account of this in Maundrell's Journey.) The poor Jew professed to have been converted to the Christian faith on the evidence of this miracle! Whether it was from a doubt of his sincerity, or from some secret misgiving as to the honesty of their own church in keeping up this annual holy light, I could not learn; but some of the clergy were very backward to admit him. The principal, however, of the Greek church (for their Bishop is lately dead) directed him to be instructed and baptized according to his desire.

Surely, in attempting the conversion of this people, nothing is more



necessary than that we should ourselves "hold faith, and a good conscience," have good evidences, and be well persuaded of them.

The number of Jews in Malta is at present very small; not more, I am told, than 15 or 20 families. I should conjecture the same from having visited their synagogue. At different times, myself, and through other persons, I have circulated the Hebrew Testament. The few, however, that come here are from Barbary, where, as you well know, great ignorance and prejudice prevail. One having read the Testament half through, wished to return it, protesting that he dared not be known to read it. Another, to whom I often gave one, either gratis, or in exchange for something else, so that his brethren might gain a copy, used to carry it off as a lion his prey, to devour it in secret places, and with such an air of suspicion and concealment, as if he was afraid the very stones would prate of his whereabouts.

It is not thus with the Jews of Leghorn and Trieste. As far as I have seen or heard of these, they have a liberality bordering on infidelity; something very much of the Sadducee character. There may be 15,000 at Leghorn; they are rich and enterprising. They have a synagogue, one of the most splendid in the world. They print largely here, and in all respects enjoy great liberty. At Trieste they had, about three years ago, a distinguishing mark of the emperor's favor: he visited their synagogue in person, which event they commemorated by a Hebrew inscription.

I have received several very interesting notices respecting this people from Dr. Richardson, an English physician, just returned from his travels in Egypt and Syria. At Cairo they have seven synagogues; at Jerusalem they have two, but poor-looking. At Damascus, the population of which he thinks to be upwards of 300,000, the Jews are numerous. At Tiberias—once so highly famed for Hebrew literature—he visited a college which still exists there. Here he found five Rabbies, living apparently in learned leisure, with a library of no mean size, well supplied with Hebrew Scriptures and commentators. One of these was in great repute for learning. The consul here, for Austria, France, England, &c. who acts indeed in general as European consul, is a Jew, and wears the Frank dress. The late Djezza, that terrible character, the Pasha of Acre, had a Jew for his principal minister: with his well known brutality, he cut off this man's nose, put out one eye, and otherwise mutilated and disfigured his face. This man still exercises the office of prime minister to the Present Pasha of Acre. Indeed Dr. R. considers all Syria as being, in a considerable degree, under the government of the Jews, who get into power, and, by their skill in money-matters, make them-



selves necessary to the Turks. To this he very naturally imputes the increasing toleration which they enjoy.

I will not repeat to you the interesting information I received at the beginning of last year relative to Tripoli, as it has been already printed in the Missionary Register for September, 1817. To it, however, I will add an article which I received from an English gentleman intimately acquainted with the state of that regency. "Their number in Tripoli is estimated at 3,000; they have seven synagogues, and pay an annual tax to the Bashaw of about two thousand dollars. They are governed by their Caid, who is appointed by the prince, but whose power extends to the punishment only of offences not capital. The Jews in the vicinity are likewise under his authority; but those of Bengazi and Derne have their respective Caid. The number in those places may be reckoned at 1000. The Rabbies in Tripoli are about twenty, who are paid from three to four dollars a week. In the vicinity of Tripoli (called the Gardens) there may be about twenty Jews who have no synagogue, but pray in their houses. An annual visit is paid by a rabbi from Jerusalem, who is appointed by the chief of the holy land for the purpose of collecting money, and who may get in Tripoli a thousand dollars. They have synagogues at Arzon, Tagioura, Tajur, Mesurata, Bengazi, and Derne. Their printed books they have from Leghorn, their manuscripts from Tunis."

Perhaps the length of this letter requires an apology as much as the delay of it; so seldom does it happen that faults come single. I cannot conclude, however, without expressing the sincere delight it gives me to witness the progress of your Society, both at home and abroad. Your Hebrew New Testament is now familiar in our hands; but we would not forget at what expense and labor it was procured. Next to this, I am most gratified with the idea of a Hebrew college; a heart, to which and from which knowledge on Jewish subjects may flow. It is, indeed, much wanted; and, when once established and in action, the greatest benefits may be expected from it. Be assured that you have many friends abroad, who need chiefly *direction* in promoting your benevolent designs; and who would turn towards such an Institution, as the repository of most valuable counsel, both for studious research and active measures. In the halls of such a college we might see conducted, with the greatest propriety, such discussions as engaged St. Paul at Ephesus for the space of two years: (Acts, 19 : 9, 10.) *One of the first fruits, I should hope, would be a missionary, or representative of your Society, in the Mediterranean.* The Jews, you perceive, in Barbary, Egypt and Syria, are very numerous, but of a character quite different from those in Europe: *and they deserve a separate, particular attention, without*

*which, in fact, nothing will ever be effected in these parts. Let me hope, then, that our friends in England, who are now so nobly and zealously espousing your cause, will keep a diligent look-out towards the Mediterranean. "The isles, and the ships of Tarshish" must have the precedence in this work; and they have already taken it. But in due time the sons of all that have afflicted this people, and all those who even yet despise them, shall come bending and bowing themselves down at the soles of their feet! we shall see those honored whom God intends to honor; and those who despise him and his grand designs of mercy, will be lightly esteemed. May all the members of your society have abundant grace to persevere and grow in their labors! I dare not indeed suppose (knowing your former difficulties) that you are yet in a state to send a representative to these parts; but when you are, I hope my appeal will not be forgotten, as you may rest assured he shall meet with a hearty Christian welcome from your obedient and faithful servant.*

(To be continued.)

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N. B. The subscribers will doubtless remember that the work was to be paid for on the delivery of the first number; those therefore who have not yet complied with this rule, will have the goodness to remit the money without delay. Those who owe only for one copy \$1 50, which cannot easily be remitted by mail, may perhaps be able to procure one subscriber and then remit \$3 00.

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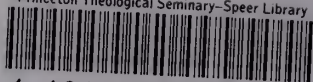
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